



BULLETIN OF THE ORIENTAL ESOTERIC CENTER

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LIGHT AND SHADE

No picture is all light, but light and shade combined; the lights are used by the artist to portray the *real*, the shadows serve to throw the lights into greater or less relief, to focus the attention of the beholder and arouse his emotions.

The presence in the picture of a figure personifying great spiritual power, purity or goodness, for example, will demand clear and transparent, even radiant, high-lights, together with deep shadow to make these lights apparent, and some touches of the very depths of blackness. If all were light and there were no shade the picture would not represent our human life, but that of pure spiritual being.

We must therefore not be surprised if our own characters show this same contrast of light and shade; it is inevitable so long as we are human, because we draw our forces from below as well as receiving the spirit from above.

So it is with organizations in a still more complex way. Every one brings into a Church or Society his own strength and his own weakness; and the presence of one "Jonah" has been known to imperil the boat. The higher and purer the ideals and lives of the central body of an organization, the deeper will be the touches of dark persecution needed to bring forth all the beauty of these ideals and to arouse the emotions of those who behold.

When an organization is young and not yet strong enough to repel invaders through its own innate power, by the exercise of the force of Unity and Love, which in this case acts as repulsion, it will attract persons of a similar way of thought apparently, though of

different calibre, and then commences the struggle for supremacy.

If the invading body is weighty and elastic enough to crush the central cell of the Society when they meet, then both sides will crash into and destroy each other by the power of momentum.

If, however, the Central Cell is weighty and elastic enough to sustain itself in *poise*, there issues from it a repelling force that will keep all invaders at a sufficient distance from its auric envelope to prevent the extraneous bodies from reaching its real center of operations.

This is equally true of the planetary bodies, of every physical body and of every organization of people karmically drawn together around a common center.

An earnest study of the laws of Being will show the futility of attempting to build a body of any character by any other method of formation than that used by Nature. A single cell is the foundation and generator of all the constructive life-forces that will enter into the building of any organic body, whatever may be the purposes and functions of all subsequently evolved cells, and however important any such set of cells may be to the good and well-being of the mass as a whole.

This central cell is not only the foundation upon which the whole rests and the generator of its life-currents; it is also the natural center of attraction, for the power of cohesion rests primarily in the central cell. If the activity of this cell should be in any way impeded so that it cannot function properly because of some obstruction placed in its way by other cells, the life of the whole is in danger.

In the case of an organization, it is most important for the loyal and active cells to know this scientific fact, so that they may give all possible freedom to their leader and may themselves assume their due share of the burden which he is bearing.

So long as each and every individual cell, or member, is functioning freely, loyally, and without a shadow of self-seeking, the Central Cell will be also free and productive. But when selfishness creeps in, as has so often occurred in the history of man, and the generosity which "gives, asking nothing in return" is replaced by the commercial spirit of wanting "to get," then disaster threatens.

It has been said that a chain is as strong as its weakest link, and this is especially true, in an occult way, of our Centers; for no sooner is a nucleus formed for the dissemination of the Light, than a corresponding Shadow-force is aroused in the realm of darkness, and issuing forth it seizes upon any lukewarm member or one who is negative or opening himself in any way whatever to the lower or psychic influences. No man ever rose above his fellows without arousing the envy and opposition of his erstwhile companions.

This is due to the action of the Law of Compensation which works for the proving of the tool it has created and which it has raised to the proving point. Having won his place, man must prove

his right to hold it against all comers who would rob him of it; and the costs are always heavy.

The Great Masters make no mistake in placing the Central Cells of any of those organic bodies through which They purpose to send forth Their light. All such bodies are formed by Them in accordance with the law of progress and of Karma of which They are the administrators; and when any body, so chosen, fails to fulfil its Divine mission, such failure is due to the causes we have outlined above: the yielding to lower desire on the part of some of its members.

No one of us is essential to the carrying out of the great work of human progress, but each one is permitted to help and thus "to rise by raising others." To one of us is assigned what appears to be an important, prominent place before the world; to another may fall the simpler tasks of the family and the home. Let each do his own work. Let him help his brother whenever such help is desired, but without criticism; for every man must do his own task in his own way. You must decide for yourself; your friend for himself.

All those of you who have followed our Teachings on "The Ternary" will recognize its workings in all that we have been pointing out. Number one is the Light, the Real; number two is the shadow, opposition, obstacle, struggle. Both are necessary to a strong and powerful work; but "Woe unto him through whom the offence cometh!"

Good and purifying as such experiences can be when rightly understood, yet the one who wilfully destroys instead of building up the Lord's Work is working in and for the dark and the shadow.

The great danger to be guarded against by those members of an organization who have at heart the interests of the Whole is the possibility of the struggle becoming so severe, or so long protracted, that it may kill out or incapacitate the Central Cell of the organism, while it is functioning loyally. This may happen by the very reason of its loyalty which leads it to take upon itself one responsibility after another which the inertia of other cells throws aside. It is a very real danger, and is the cause of the weakness and subsequent death of many a great work.

This is why all good and loyal cells must at all times come up to the assistance of the Central Cell (as our members are most loyally doing) and must defend its life and freedom with their own.

The breaking of the law of discipleship or of brotherhood or of love by any one of our number should be a danger signal to each one of us individually, calling for right and immediate action on our part. The defection of one member should sound the rallying cry for the rest to battle for the preservation of the Whole, so that a body may be built that shall be strong enough and true enough to stand the strain of the coming pull of forces, and by Non-Resistance to go forward,

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"Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.
* * * * *

" 'Tis loving and sowing
The highest and best;
'Tis onward unswerving—
And this is true rest."

SYMBOL OF THE SOCIETY

The pin representing the Symbol of the Society
may be ordered from the Secretary, O. E. S., at the
following cost:



Solid Gold, with safety catch.....	\$3.50
Gold filled, with safety catch.....	1.00
Gold plated, no safety catch.....	.75
Gold filled, no safety catch.....	.50

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The following books by the President of the O. E. S. give a
clear, well-balanced, non-sensational introduction into the subject
of Occultism:

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Cloth, \$1.00; limp, yellow leather, \$1.50.

WHAT ESOTERISM IS

Paper, 35c; cloth, 50c.

THE WAY Daintily bound in paper, 10c.

OBJECTS OF THE O. E. S.

The objects of the O. E. S. are three-fold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

BASIC PRINCIPLES OF THE O. E. SOCIETY

1. The Universe is One, therefore all are united in Universal Brotherhood.
2. The existence of a supreme Deity.
3. Man is a spiritual Being, and as such is responsible for his actions.

PRINCIPLES OF DEVELOPMENT

1. The ascendancy of the Spiritual Man.
2. The development of the individuality or soul nature.
3. The entire submission of the personality, or man of emotions and desires, to the higher nature.
4. The cultivation of the Will and its practice in the daily life in harmony with the Divine Will.
5. Non-resistance or the Law of Love.
6. The realization of positive thought-force and the rejection of the negative states of fear, doubt and morbidity.
7. The strict accomplishment of all the duties of the daily life without any thought of reward, leaving the result to the Divine.
8. The Order does not teach or endorse hypnotism, spiritism or any negative, psychic practices, but teaches and points out their dangers.
9. The disciple seeks alone for active service in the world—his motto being “To rise by raising others.”

Our Society does not offer spiritual instruction for money, nor does it teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

MEDITATION

It has been said (Job v, 7), "Man is born to trouble as the sparks fly upwards," and this is true today of the mass of humanity, who, ignorant of their true nature, their true origin, their destiny, live on careless or despairing in the ever-changing play of human emotion.

Some in their suffering pray in blind faith to some unknown power to relieve them; others, careless of what may come so long as the present moment gives them their desires, trample upon their weaker brethren. To all come pain and sorrow with death, and nothing in either science or religion to give them a reason for it all.

To such, life is but a blind struggle, and they the helpless victims.

But we need not so live; the messengers of God are again holding out to mankind the power to truly live, to know, to *be*.

To *Live* in the spirit of true fraternity, where each fellow-man is a brother, and the weaker and more stumbling his steps the greater his claim on the tenderness.

To *Know* the true nature of this transitory form of existence which we call life, and which seems to us so all-important.

To *Be* one with the inner immortal life, and not concern ourselves overmuch with the events of travel over life's road.

This is the true wisdom and leads to the path of *Peace*.

NON-RESISTANCE

1. Non-Resistance teaches the disciple, when smitten on the one cheek, to feel no hatred in his heart towards the aggressor, but to send out to him a thought of *love and peace*.
2. *Resist not Evil*, but *overcome Evil with Good*.
3. Resistance, Toil, and Struggle are the rules of life in the world. Non-Resistance is destined in the near future to replace all these, and rule the world in *peace*.
4. With love in our soul we shall not be attacked, for the angel of the Lord watcheth over the righteous.
5. It would be better to lose our present life than to hurry another soul on to the next plane with hatred and murder in his heart.
6. The ordeals and oppositions which we undergo become our crosses when we remain beneath them; but they become ladders of ascent when we rise above them.
7. "In those days the lion shall lie down with the lamb, nor shall they hurt nor destroy in all my Holy Mountain," saith the Lord.

THE BULLETIN

Our little BULLETIN which now has subscribers in every State of the Union, and in countries all over the world, was started in Washington, D. C., in the spring of 1904, in a very simple way.

The first numbers were only typewritten with an occasional printed one; and were inscribed "Oriental Philosophy and Comparative Religion." But after a time they became regularly established and were called by many of their friends, "The Weekly Comforts."

From 1904 to October, 1908, the circulation was free, the expenses being covered by its author, Miss Marsland, and one or two friends, who appreciated the written teachings; and in these early days its circulation was sometimes restricted for want of means. When funds ran low, the mailing list had to be divided up into sections, and part sent out each week. But it always came out.

It was used as an adjunct to the Lectures on Oriental Philosophy that were given regularly, twice a week, at 1443 Q Street, and thus it aided in drawing together those earnest workers who are now the chief supporters of the work.

The name "Bulletin of the Oriental Esoteric Center" was given to it after the revival of the Center in the Fall of 1908.

CREATION

This Universe existed in the shape of Darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep. Then the divine Self-existent, indiscernable appeared with irresistible creative power, dispelling the Darkness. He who can be perceived by the internal organ alone, who is subtle, indiscernable and eternal, shone forth of his own will.

Laws of Manu, chap. i.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light.

Genesis i, 2, 3.

There was in times of old where Ymir dwelt, nor land nor sea, nor gelid waves; earth existed not, nor heaven above; there was a chaotic chasm, and verdure nowhere. The sun knew not where she had a dwelling; the moon knew not what power he possessed; the stars knew not where they had station.

The Elder Edda.

The belief in a power of which no limit in Time or Space can be conceived is that fundamental element in Religion which survives all its changes of form. All Philosophies avowedly or tacitly recognize this same ultimate truth.

Herbert Spencer, First Principles.

OPPORTUNITY

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
To bid you wake, and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day:
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb.
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;
I lend my arm to all who say "I can!"
No shamefaced outcast ever sank so deep
But yet might rise and be again a man!

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to Heaven.

—Walter Malone.